THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Luminary.

REVIEW.—No 3.

Report of the Commissioners, appointed by the General Assembly of Kentucky, at their October session, 1821;" &c. &c.—pp. 27.

Perhaps it is high time we had brought this essay to a close. The subject indeed presents a most spacious field for speculation and remark; and one indeed—which embarked in—it is rather difficult, *not* to allow one self some amplitude:—but we must recollect that we are writing—for a paper, whose columns are scanty—and for a *people*, who are fond of short pieces.

One topic we cannot but add to those already introduced.....What disposition are we to make of our black population?—Are we to slacken, or to make more binding, those reins by which we hold these people? How far is the *plan of Colonization*, calculated to rid our country of the evil of African Slavery; and what else is to be resorted to, in addition to that scheme?

None of these questions, however, is it our object to discuss. We only bring them up, as matters of *difficulty*—as connected with the subject of public information and common education.

Have we not reason to prepare the public mind by all the knowledge we can impart to it, for the disposal, at no very distant day, of questions which now so much divide the wise, and the patriotic.

If the general question of Slavery be not decided *by* us—*in peace;*—it will probably be decided *for* us—*in terror and in wrath!*—The Luminary has lately presented the public with some discussion upon this subject; and it is time the minds of all were awakened to its importance. But the lethargy of men in regard to it, can only be removed—by information, and by the sentiments of piety diffused amongst them.

Then does not the present view, as well as those before given by us, urge the necessity of elementary schools?.... If these schools, every where established amongst us, were directed by young men of probity and capability; what good might they not render, to the present, and to future generations? Our boys would have their minds early disciplined: So would our girls: And thus would those, who, in turn, are to be *fathers and mothers themselves*—become capable *both of acting* and of *preparing the generations after them* (as we know the parent ever must have much to do in the child's education) *for continued usefulness and continued happiness, and continued inquiry into truth.—Yes: For the investigation of intricate questions of policy*, would our children be prepared; and for *teaching their children* to investigate such questions also. Truth would find those who could do justice to her cause: For *all* would be enabled both to *profit*

from other people's investigations, and to investigate for themselves; whilst the light of reason, and the warmth of charity, every where diffused—would here and there, shining upon a congenial nature, ripen that nature into such vigour of maturity, as would really bless mankind.

Well, when shall we have things put into a train, for the bringing about of these happy results?—The time is at hand when the question of slavery—if it be discussed either in ignorance or in ire—will perhaps *more than* shake the republic to her centre: And when shall we set, in earnest, about the work of *preparing* the generation now arising under her care—for so discussing such questions, and for preparing *their successors* for so discussing them, as to ward off the ills that must otherwise overwhelm the most animating prospect of the human race? the *only* prospect of universal emancipation which any where meets the eye of philanthropy?.....It is time for the public mind to awake—unless it be resolved to *sleep the sleep of death.*

And, as to what we are now *generally discussing*, the truth is—*in whatever direction we turn our eyes;* we find *new* reasons and arguments—shewing the importance of education, extended to all classes of the community. Nor should this education, as already we have suggested in passing, be only of the *intellectual* kind.—*Words* should be impressed upon the tender mind. Religion should be inculcated. The *Bible* should be taught; the *God* of the Bible, made known.

For let us consider the *susceptibilities* of the young mind. It is alive to every impression.—Are we then to wait until its *tenderness* be no more—until it hath become seered against every profitable appeal; before we venture to recommend to it the Saviour of the World—or to attempt to make it acquainted with that doctrine which that Saviour brought in for man's salvation? —To teach young minds *Sectarianism* (properly so called) were worse than folly: *Not* to teach them *real Christianity*, were not only *worse than folly*—but were *worse than madness!* for the day cometh, perhaps, when neglect in this matter, will be revealed, as leading to unutterable woes.

But not only is the mind of any young person liable to become callous against valuable impressions; but the mind also is liable to be *pre-occupied* with erroneous opinions, and with evil sentiments.. ...The truth is, *early moral education—of some sort or other—we must and will have:* and the only questson is —of *what kind* that education shall be. —Fail to "train up your child in the way he should go;" and there will *not be wanting*, those who will train him in the way he should *not* go!—Can you doubt whether the early mind should be occupied with good—or occcupied with evil? Shall we quietly permit "the Unclean Spirit," to take full undisputed possession of the bosoms of our children—trusting to some miracle, to expel the Spirit in after life?

These remarks, however, may be thought to savor of the religionist?—Shall we have done with them—in accommodation to the posible taste of the reader?.....One observation, at least, we must be allowed to make; that if we betray the *religionist*—we also betray the *freeman*,—and if the disciples of Jesus Christ are *bigots*—they are bigot of *that class* (in this land at least) which favors the *liberties* of human kind.

We will anticipate the time when *Common Schools* shall exist in every neighbourhood of the Commonwealth; when our freemen will all know, and love, their rights; when every citizen will be competent to the decision of those momentous political matters, whose decision is *his*—whether he be competent or not; when our enlightened mind, and a Christian integrity,

united—shall not be a sort of *rara avis* in this Commonwealth!

We not shall discuss the *plan* for Common Schools, which Kentuckians should adopt. We are *mainly* desirous to see them; *willing heartily* to adopt *any* plan. Whether they choose that plan which has done so much good in *Connecticut*—or that by which the genius and talents, and patriotism of the first statesmen in *New-York* have been eternized as amongst the world's benefactors; is by no means important—in comparison with the more general question, Whether any thing shall be done amongst us, in a matter which is intimately connected, with the continuance, and with the enjoyment, of our free constitutions?—Besides, what has been said on this topic, in the "Report" before us, appears abundantly worthy of regard—and indeed *sufficient*, until the Public shall come to manifest a greater interest in the general question.

We could most heartily wish, in behalf of Kentucky, that she had a few such sons to boast, as *Dewitt Clinton*. —That Statesman seems capable of looking beyond temporary questions, and present parties—to the lasting liberties and well-being of the state in which he lives. He wastes his *best* energies upon no fleeting topic of the day; but he appears to have as the grand objects of his political life—to see his native state, and the states that are contiguous, intersected with canals, so far as nature hath not supplied them with navigable waters—and to see not only *commerce* "brought to every door," but *knowledge* (with its concomitant blessings) the inmate of every man's mind.—Even when *Napoleon* shall have been consigned to the lists of *mere revolutionists;*—*Governor Clinton*, we doubt not, will occupy one of the first ranks on the roll of man's real benefactors and friends;—whether like Plutarch he shall still prefer to serve his native Bœotia—or shall consent hereafter, to take the *Union* for his theatre.

Let Kentucky but prove true to herself; and she too will have her Clintons! She will presently, be able to point to her native *Clintons* in *politics* —to her *Pinkneys in the Laws—to her Rushes in the Medical Sciences—and to her Masons in Theology*; (and Dr. Mason will be remembered amongst the pious, when Chatham himself. Junius's "Venerabile Nomen," shall be forgotten.) She will be able to point to them; and to say in the words of a Roman matron —"*Hæc Sunt mea Ornamenta!*"

A Friend of Kowledge.

BIBLICAL LITERATURE.

Extract from a work entitled "Horæ Biblicæ," by Charles Butler.

[CONTINUED FROM PAGE 357.]

1. THE GREEK MANUSCRIPTS, according to Wetstein's account, are written either on parchment or vellum, or upon paper. The parchment or vellum is either purple-coloured, or of its natural colour; and either thin or thick. The paper is either silken, or of the common sort; and either glazed, or of the ordinary roughness. The letters are either capital (generally called uncial), or small. The capital letters are either unadorned and simple, and the strokes of them very thin and straight; or they are of a thicker kind, uneven and angulous. Some of them are supported on something like a base, others are ornamented, or rather burthened, with a top. Letters of the first description are of the kind generally found on the antient monuments of Greece; those of the last resemble the paintings of half barbarous times. Manuscripts, therefore, written in the first kind of letter, are generally supposed to be of the sixth century at the latest; those written in the second kind of letter are generally supposed to be of the tenth century. The manuscripts written in the small letters are

of a still later age. But the Greek manuscripts, copied by the Latins, after the reign of Charlemagne, are in another kind of alphabet; the *a*, the *i*, and the *y*, in them, are inflected, in the form of the letters of the Latin alphabet. Even in the earliest manuscripts some words are abbreviated. At the beginning of a new book, the four or five first lines are often written in vermilion. There are very few manuscripts of the entire New Testament. The greater part contain the Gospels only; very few have the Apocalypse. In almost all (and this is particularly the case of the older manuscripts) several leaves are wanting; sometimes they are replaced in a writing of a much later date. All the manuscripts have obliterations and corrections. But here a material distinction is to be attended to: some of the alterations are made by the writer himself, others are made by another person, and at a subsequent time. The first are said to be a *prima manu*, the second a *fecunda manu*.

2. The curious and extensive collations, which have been made of manuscripts within this century, have shewn, that *certain manuscripts have an affinity to each other*, and that their text is distinguished from others by characteristic marks. This has enabled the writers on the subject to arrange them under certain general classes. They have observed, that, as different countries had different versions, according to their respective languages. their manuscripts naturally resembled their respective versions, as the versions, generally speaking, were made from the manuscripts in common use. Pursuing this idea, they have supposed four principal exemplars: 1st, the western exemplar, or that used in the countries where the Latin language was spoken;—with this, the Latin versions coincide: 2d, the Alexandrine exemplar;—with this, the quotations of Origen coincide: 3d, the Edessene exemplar, from which the Syriac version was made: and 4th, the Byzantine or Constantinopolitan exemplar: the greatest number of manuscripts written by the monks on mount Athos, the Moscow manuscripts, the Slavonian or Russian versions, and the quotations of St. Chrysostom and Theophylact, Bishop of Bulgaria, are referrible to this edition. The readings of this exemplar are remarkably different from those of the other exemplars; between those, a striking coincidence appears. A reading supported by all three of them is supposed to be of the very highest authority; yet the true reading is sometimes fonnd only in the fourth.

3. From the *coincidence observed between many Greek manuscripts and the Vulgate*, or some other Latin translation, a suspicion arose in the minds of several writers of eminence, that the Greek text had been altered throughout, to the Latin. This seems to have been first suggested by Erasmus; but it does not appear that he supposed the alterations were made before the fifteenth century: so that the charge of *Latinizing* the manuscripts did not, in his notion of it, extend to the original writers of the manuscript, or, as they are called, the writers a *prima manu*, as it affected only the subsequent interpolators, or, as they are called, the writers *a fecunda manu*. Father Simon and Mill adopted and extended the accusation; and it was urged by Wetstein with his usual vehemence and ability; so that it came to be generally received. Bengel expressed some doubts of it; and Semler formally called it in question. He was followed by Griesbach and Woide; and finally brought over Michaelis; who, in the first edition of his Introduction to the New Testament, had taken part with the accusers; but, in the fourth edition of the same work, with a candour, of which there are too few examples, declared himself persuaded, that the

charge was unfounded, and totally abandoned his first opinion. Carrying the proof to its utmost length, it only shews, that the Latin translations, and the Greek copies, were made from the same exemplars. This rather proves the antiquity of the Latin translations, than the corruption of the Greek copies. It is also observable, that St. Jerom corrected the Latin from the Greek: a circumstance known in every part of the western church. Now (as Michaelis justly observes), when it was known, that the learned father had made the Greek text the basis for his alterations in the Latin translation, it is scarcely to be imagined, that the learned men or the transcribers of the western church would alter the Greek by the Latin. It is still less probable, that those of the eastern church would act in this manner.

4. Besides the manuscripts which contain whole books of the New Testament, other manuscripts have been consulted, with a view to find out the true readings of the text; among these are the *Lectionaria*, or collections of detached parts of the New Testament, appointed to be read in the public service of the church. These are distinguished into the *Evangelistarium*, or lessons from the Gospel; and the *Apostolos*, or lessons from the Acts and Epistles. The quotations from the New Testament, in the works of the antients, have also been consulted.

5. The principal manuscripts are the Codex Alexandrinus, the Codex Cantabrigiensis, or the Codex Bezæ, and the Codex Vaticanus. The Codex Alexandrinus consists of four volumes; the three first of them contain the Old Testament; the fourth, the New Testament, together with the first Epistle of St. Clement to the Corinthians, and a fragment of the second. The Codex Cantabrigiensis, or the Codex Bezæ, is a Greek and Latin manuscript of the four Gospels, and the Acts of the Apostles. The Codex Vaticanus contained, originally, the whole Greek Bible. The respective ages of these venerable manuscripts have been a subject of great controversy, and have employed the ingenuity and learning of several Biblical writers of great renown. After a profound investigation of the subject, Dr. Woide fixes the age of the *Codex Alexandrinus* between the middle and the end of the fourth century; after a similar investigation, Dr. Kipling fixes the age of the *Codex Cantabrigiensis*, or the Codex Bezæ, at the second century: but Mr. Herbert Marsh, in his notes to Michaelis, vol. ii. p. 708—715, seems to prove demonstratively, that it was not written beyond the fifth century, Montfaucon and Blanchini refer the *Codex Vaticanus* to the fifth century. But we are infinitely better acquainted with the two first, than with the third of these manuscripts. In 1786, a facsimile edition of the New Testament in the Codex Alexandrinus was published at London, at the expense of the University of Oxford, by Dr. Woide. His preface, with the addition of valuable notes, was republished at Leipsic, in 1788, by Professor Spohn. In 1793, a fac simile edition of the Codex Cantabrigiensis, or the Codex Bezæ, was published at Cambridge, at the expense of the University, by Dr. Kipling. These editions exhibit their respective proto types, page for page, line for line, word for word, contradiction for contradiction, rasure for rasure, to a degree of similarity hardly credible. The types were cast for the purpose, in alphabets of various forms, that they might be varied with the manuscript, and represent it more exactly. Of a work of this kind, till those we are speaking of were published, the world had not seen an instance. That which approached nearest to them, was the Medicæan Virgil, published at Florence in 1741. The Codex Vaticanus has been often collated, but never publish-

ed. Bentley procured important extracts to be made from it. These were published by Professor Birch, with his own, in the splendid edition of the four Gospels, which we shall, afterwards, have occasion to mention.

THE OSAGE MURDERERS.

A degree of painful interest has been excited for the fate of those unhappy Indians who lately surrendered themselves to the arm of the law, an account of which was published in this Gazette. The following will be read with interest.

Christ. Gaz.

OSAGE INDIANS.

We published, a few weeks ago, an account of the voluntary surrender of several Osage chiefs, to the officers of the United States, for the purpose of being tried for murder. They were accordingly tried, at the recent term of the Superior Court, of the Territory of Arkansas. Two of them (Mad Buffalo and Little Eagle) were convicted, and sentenced to be hung on the 21st of December. The other three were acquitted. The Arkansas Gazette furnishes the following particulars. *Col. Star.*

"It was clearly proved on the trial that the prisoners composed part of the chiefs, or headmen of a party of Osage warriors, who started from the north folk of the Canadian, a branch of the Arkansas river, with the avowed intention of making war upon the Caddo Indians. That some ten days subsequent to their departure, an attack was made, by a party of Osages, on a camp of American, French, and half-breed Quapaw hunters, who were hunting on the De la Blue, a country to which the Osages have no claim. That, in that attack, Major Welborn, and three other white men, named Sloan, Lester, and Deterline, and a negro man named Ben, belonging to Mr. Antoine Barraque, were killed, their heads were cut off, and their bodies shockingly mangled and disfigured. That those of the hunting party who escaped were dispersed, and found their way, by different routes, to the settlement, on the Arkansas. After their return, some of them went up to the trading house in the Osage nation, for the purpose of recovering the horses that had been taken from them during the attack; and they there found them in the possession of the prisoners, some of whom readily gave them up, while others refused to do so.

It was also proved, that, shortly after the return of the war party to which the prisoners belonged, from their campaign against the Caddo Indians, a council was held at the camp of Clermore, the principal chief of the Osage nation, at which Mad Buffalo (the only one of the prisoners who spoke on the subject) admitted, that white men had been killed by his party, but said it had been done through mistake, they having taken them for Caddoes or other Indians, with whom they were at war. Little Eagle, also, when the horses he had taken were demanded of him, stated that he himself had killed a white man.

And it was further shown in evidence, that the custom of the Osage Indians when going into battle is, for the chiefs or head men of the war party to remain a short distance in the rear, where they employ themselves in smoking their pipes, and invoking the Great Spirit to give success to their warriors.

When Mad Buffalo was asked, what cause he had to show, why sentence of death should not be passed upon him, he made a long and sensible speech to the court; in the course of which, he admitted that he belonged to the party who committed the murder, but denied having any agency in it himself. He said that he was some distance off, in a cave, at the time of the attack, and

that he had remonstrated against it—that he was friendly to the Americans, and wished to preserve peace and harmony with them.

This Chief appears to be considerably advanced in years, is large and well proportioned, of fine and commanding mien, and shows from his interesting countenance and manner, that he possesses a superior mind and great intelligence, for one of his race. The sentence of his death he received with the greatest composure, and without betraying the slightest emotion of fear. The mode of his death is all that he objects to, and we understand, he declared to the interpreter, that he would kill himself before the day appointed for his execution arrives. Indeed, so determined is he to avoid the ignominous death that awaits him that on Friday evening last, he made an effort on his life, by stabbing himself with a small pen-knife, (which had been given to him for the purpose of cutting tobacco,) in his left breast, opposite his heart. The blade of the knife, however, was too short to effect the object which he evidently intended, and only inflicted a pretty deep wound, which is not considered dangerous.

Little Eagle is also an elderly man, but of less prepossessing appearance than his fellow-prisoner. When asked for his defence previous to receiving sentence, he replied, that he was a poor man—meaning, as was explained by the interpreter, that he was no orator, and therefore unable to make a speech in his own defence. He says but little, and received his sentence in sullen silence.

Evening Party at M. Arago's.—A friend who lately visited Paris, at one of M. Arago's *soirees* met with the following distinguished persons, all of them remarkable for having performed journeys or adventures of which there was no paralell.—1. There was professor Simnoff, who was Astronomer to the Russian Expedition into the Antarctic Circle, and who had been nearest to the *South Pole* of any man living. 2. Capt. Scoresby *junior*, who had been nearest to the *North Pole* of any one living. 3. Baron Humboldt, who had been higher on mountains than any other philosopher. 4. Madame Freycinet, the only lady who had ever accompanied a voyage of discovery and circumnavigated the globe. 5. M. Gay-Lussac, who had, we believe, been the highest in the air of any man. 6. M. Callien, who had travelled with the son of the Pasha of Egypt further towards the sources of the Nile, than any person now living

Christian Advocate.

It has been discovered that the deceased King of France, Louis, contributed privately, in the course of the last five years, the sum of 240,000 francs, for the release of poor debtors from jail. One hundred and forty prisoners obtained enlargement, without knowing the hand which extended relief to them. *Ib.*

In making some repairs in St. Dunstan's church Canterbury, a box has been found, which the antiquaries have decided contains the head of Lord Chancellor More. The head was much decayed. Sir Thomas More was beheaded on the sixth of July, 1535, in the 53d year of his age. After the execution, the body was buried in the church of St. Peter in the Tower, afterwards in Chelsea church, where it now lies. The head, which was set on a pole upon London Bridge, was afteswards privately bought by his daughter, Margaret Roper, who preserved it in a box, and placed it in the vault where it was recently discovered, very near her own tomb.—The south Chancel of the church is called the Roper Chancel; and there hung the helmet and surcoat, with the arms of Sir Thomas More on it.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JANUARY 5, 1825.

We recommend to the special attention of at least our *Presbyterian readers*, the Act of the present General Assembly of Kentucky—for the benefit of Centre College—Danville. The good sense of our country, and at last of our Legislature, is beginning to find, that Literary institutions flourish most, and indeed flourish permanently—*only* when left to the direction of their own affairs. No large and ever-changing body of men, however good and wise, is fitted for the control of such establishments. When a college or university leans to state patronage, it is like the prodigal son, who looks to his father's wealth for the replenishment of his constantly diminishing resources, instead of resting on his own merits and exertions. Hence the Transylvania University is bankrupt, after an almost unparalelled use of public money. Besides, even if money abounds to such a foster-child of the state government, yet in the effort to make an institution general, and free from what the public call *sectarianism*, it will become inevitably corrupt, and finally expel Christianity from its walls. Thus it has been with Harvard University—thus with the University of South Carolina, and thus it is at this moment, with the Transylvania University. This last, since the present incumbent on the presidency has been at its head, has at every step of its progress been as violently sectarian as the public would bear. As much of *rational religion*, of *natural religion*, of *socinian religion*, of that religion whose confession of faith is to have no confession, and whose sectarianism is to despise all the *sects*, and all the peculiarities of the Gospel of Christ, as the public would receive, so much has been given us. At this moment it stands deserted by the three leading denominations of christians, the Baptists, Methodists, and Presbyterians. The last tie which bound them to it has been broken, their representatives have almost universally withdrawn, and the academical branch is confessedly sinking, and must perish without a change.

The Legislature have lately chartered several colleges—one for the Roman Catholics, one for the Methodists, and now virtually one for the Presbyterians. Their present policy is, "let them make the experiment." Surely all the denominations have a right to make *the attempt*. And wise observing men know that no other colleges prosper much, but such as are under some special patronage and keeping. That distinctness is peculiarly essential to the existence of such an institution, which is the well-being of a family or nation. If a Turk should propose a *community of families*, it would doubtless end, when attempted, in making the neighbourhood his seraglio. Our Republican meeting houses in the west, i. e. those built for all the sects, generally begin in dissention, and end in the hands of universalists, socinians and other infidels—being deserted by all christian sects, unless by some timely change its common use is made peculiar.

No sect can teach its own peculiar *views* to the exclusion of all others, and sustain its literary establishments, in such a country as ours. But there are grand christian peculiarities which they must teach, or divest themselves of Christ. And this it is which infidels in the control of our state institutions hate and strike at, under the unpopular *mis-noma of sectarianism*.

Christians of various names, having a great family resemblance, and holding the fundamental peculiarities of the gospel, might harmonize in the control of our State University,—with each other, and with a community holding their general views and principles. But Christianity and Infidelity, whether avowed or masked, can never act in concert.

The Presbyterians ought without hesitation to accept of the charter now offered them, in connection with the Centre College. With the help of Heaven they can make it a public blessing. And we would say to our over-cautious legislators —"be not afraid—timid youths,—a few poor preachers, and a few thousand despised Nazarenes will not hurt you"!!

[The charter will be found in the succeeding columns of this day's Luminary.]

A NEW-YEAR'S ADDRESS.

We are standing on the border of another year.—Another year has gone, forever.—At this great land-mark which our calendar affords us—it is a most important duty to pause, and look round us—to take a solemn and impartial retrospect of the past, and prepare ourselves for the unknown future. It is a great mercy in our situation here, that these stages of time's rapid flow are given us.—They afford to the observing and thoughtful mind, an important measure of the length, or rather the shortness and the speed of time, which an unbroken continuity never could supply.—Hence those heavenly bodies which light up and regulate the creation, are said to have been given us, "for signs and for seasons and for days and for years."

And yet perhaps there is nothing which the blind hearts of men more frequently abuse to their own delusion than the periodical revolutions of days and seasons and years.

The striking similitude of day to day, of week to week, and of year to year, often blinds the unthinking to a proper sense of the rapid flow of time.—Every morning the sun returns to the place he left the morning previous, and setting out again, seems to repeat the already departed day, rather than to measure out a new one from the short duration of life.—Every week brings us back to its first day—and seems to retrace the week that is past—and every year seems to roll us on its circling path thro' the days, weeks, months, seasons, over which we have just been carried. —And thus our procrastinating souls, delude themselves with the vain hope, that *to-morrow* will be *to-day* improved, and that the coming year will retrace and rectify the errors of the last.

Thus we abuse a most sublime and merciful arrangement of the natural creation, to our own delusion.—For while we thus deceive ourselves, each day and week and month and season and year, stands out in awful prominence, treasured *one by one*, to answer for itself in the tenacious book of God's remembrance.

Let us endeavour to escape from this infatuation, and properly improve the arrival of *another* year, by a retrospect of that which has passed away, and of our lives in general.

And (1st.) Review THE MERCIES which we have enjoyed.

Our parentage, our health, our reason, our opportunities of acquiring knowledge—our friends—our temporal and public blessings—personal freedom—and above all, our saving acquaintance (or the offer of it by the gospel) with the Lord Jesus Christ. All these are positive mercies, and in the review of the past, subjects of the most devout and grateful remembrance.

And besides these positive mercies—what for distinction may be named *negative ones*', have abounded upon our path of life. It is a vast mercy *not to* have been born a heathen, *not* to have been deprived of our various privile-

ges, and of our life itself.—Any thing short of as great losses or as great sufferings as have been endured by any of our fellow-men, or short of which we *might* have suffered, or *deserve* to suffer, is actual mercy.

And besides these obvious mercies of heaven to us—we may have made a thousand narrow escapes from impending dangers of which at the the moment we had no apprehension and have now no knowledge. As if a storm sent from on high, should shatter in pieces *at night* a mighty armament which meditated the destruction in the morning of a devoted city—Amidst its peaceful slumbers it knew not the impending danger. While the elements and "stars in their courses" fought for its deliverance, the unconscious population knew no more of its danger than the midnight howl of the distant tempest, or perhaps the fragments of a fleet, in wreck, which the rising morning discovered on their shore.

It would no doubt fill us with horror, if not with gratitude to God, if the dangers, which have skirted, and strewed *our way*, could be presented at a view assembled before us.—Truly we have been "led in a way which we knew not."

(2) Great benefit may arise from a proper review of our sins. Here the extension is so great, and the particulars so numerous, and obvious to view, that we have only to cast back our eye, and our memory will be crouded with guilt recalled.

Sins of transgression and sins of omission, sins of thought, word and action, secret and besetting sins, sins against gospel light, and well instructed consciences—sins in the various relations of social life—either in the family—civil or religious compact—stand up in appalling ranks to the retrospect of him who impartially "remembers all his way." And yet these may be but scattered atoms along the path of life. Innumerable sins—most truly ours—may altogether have been forgotten by us. *The great sum* is treasured away in the mind of Him "who watcheth over our sins;" and however oblivious of them *our minds now* may be, they *shall be dug up* from their most *Lethean* burial, and rise in array against us in the great assize.

How wise then is it now to review them in the light of God's searching truth—and repent of them, "looking unto Jesus!"

(3.) In a retrospect of life we should especially direct our attention to those PROMINENT POINTS with which important results have been connected.

There are a few leading particulars in the life of every man which eminently form his character and fix his eternal prospects. One or two important steps—a few, perhaps a single connection in life—a casual (as it appeared) meeting with some individual, some book, or even some one motto, or maxim, or thought, has often been the beginning of endless consequences. These occasions and incidents are thinly scattered over the surface of our being—and though seemingly perhaps of little moment, are the rudders—sails—compass and pilots of our bark. Or perhaps, to speak more properly, the shoals—rocks—and storms which wreck us on this dangerous deep. "Behold how great a matter a little fire kindleth." These few—these small occasions,—colour, and controul our lives. Now to find out where they lie, and what they precisely are, is of infinite moment in a proper understanding or forming of our character. It is exploring the sources of evils which, like the Niger, have had their rise in some dreary and unknown waste.

(4.) It is an important inquiry in the retrospect of life, "what is my history in relation to the Christian system?"—How, for the last year, and for life I have been affected by its evidences—its appeals—its promises?—Upon what ground I have been standing—as to its

savour of life, or its savour of death? Whether that triumph of which the gospel speaks—2 Corinth: 2: 14th and 15th verses--has arisen from my being *saved* by the gospel, or *more deeply damned*. The truth is, the great point of importance in every man's history here is, his *relation to the plan of Redemption.*

(5) How we have exerted our influence?--is a most solemn question.—We all have an influence—all have our "other men's sins"—or "our other men's serving of God."—None are so isolated from life's connections—so solitary in life's scenes, as to be unfelt and unseen in any thing he does. Now—how is it with us? Have we been corrupting, misleading and destroying men?—or in some poor measure at least, helping to save them at home and abroad, by the *living* and the spreading of divine truth?

(6.) The lives of men as a whole make up their way.

Survey the past therefore *as a whole.* What has been the tendency of the whole, to glorify or offend God, to *grow* in grace or in *sin?* Are you visibly improving in victory over the world, sin, satan, and self? If not, then your *good frames*, and joys, are vain, corrupt and ruinous. If the *scope*, and main tendency of your life is not decidedly upward—your face cannot have been set heavenward.

We will not multiply these heads. Thus much may be sufficient to direct our inquiry into the past. The importance of such a review is this, *that the past reflects the future.* We are instructed in self-knowledge by a reference to the facts of our past lives, just as the rolling wheel leaves its own appropriate track upon the sand.

The future as to its events is to us unknown. When, how, where we shall die, we know not;—but we know with certainty what *will be* the *fate* of our *most important part*, our souls, if we do not change our present character.—Learning from the past, *what we now are*, it is *certain* as God's being, *continuing as we are*, what will be our eternal state. And of us all it may be said from analogy—we *shall probably* be forever *characteristically what we are now.* "I know that God hath determined to destroy thee because thou hast done this." "Let him that is filthy be filthy still, and him that is holy be holy still."

If therefore thou art a christian, "hold fast, let no man take thy crown." If a stranger to God, fly *now* to Jesus Christ, or you must perish.

DANVILLE COLLEGE.

An Act for the benefit of the Centre College.

Whereas the Trustees of the Centre College of Kentucky have petitioned the present General Assembly, stating that their funds are low, and that they stand in great need of pecuniary aid to sustain said institution; and that they have entered into a written agreement with the body of divines and elders of the Presbyterian church in Kentucky, whereby they are to receive twenty thousand Dollars currency of the United States for the use of said institution, if said agreement can be ratified, and some small change made in the acts of Assembly incorporating said College; and it is deemed expedient to ratify said agreement.

§. 1. *Be it therefore enacted by the General Assembly of the Commonwealth of Kentucky*, That said arrangement or agreement be and the same is hereby ratified, and that so soon as five thousand Dollars, part of said twenty thousand, is paid into the Treasury of said Board of trustees, the chairman of said Board of trustees for the time being shall acknowledge the receipt thereof on said written agreement, and shall subscribe the same, and shall acknowledge said agreement and receipt before the Clerk of the County Court of the County of Mercer or the Court of Ap-

peals or General Court, and the said agreement in writing and receipt shall thereupon by order of such Court be recorded, and copies thereof attested by the clerk shall be good evidence in all the Courts of this Commonwealth; and upon the acknowledgement of said agreement as aforesaid such change and modifications shall take place in the Acts of Assembly incorporating said institution as by said written agreement is provided.

Provided however, that if there be more trustees than eleven then in office they may still retain their seats until the number is reduced to eleven by death, resignation or otherwise, and such vacancies shall not be filled until such reduction of the number is made.

§. 2. *Be it further enacted*, that so soon as the aforesaid contract shall be carried into effect by the payment on the part of the Synod of five thousand dollars to the trustees of said College, they shall pay over to the treasurer of the Kentucky Asylum for the tuition of the deaf and dumb, in the notes of the Bank of the Commonwealth of Kentucky, all such sums as the said Trustees may have drawn from the Harrodsburgh Branch Bank on account of donations by the state to said College.

§. 3. *Be it further enacted*, that nothing in this act contained shall ever be construed or interpreted so as to confer exclusive privileges or corporate powers on the said Synod or trustees for religious or sectarian purposes, but only as authorizing them to control their own funds in said institution according to the charter heretofore granted to said College; and no religious denomination whatever shall be excluded from having their children educated therein, but the same shall be conducted as heretofore upon the most free and liberal principles.

§. 4. *Be it further enacted*, that the Legislature hereby reserve to themselves the right of repealing or amending this act in any manner or form when they may think the public good requires it: Provided, that no repeal or change shall take place in said charter so as to give the Legislature a control over the same or its funds, or divest the said trustees of any donations, bequest or devise which may then have been vested in said trustees, until they refund to the treasurer of the trustees the full value of the same, to be then fairly ascertained, and the sum thus refunded shall thereafter be subject to the disposition of said Synod.

CONGRESS.

HOUSE OF REPRESENTATIVES.

Tuesday, Dec. 14.

Mr. Wright of Ohio, offered the following resolution:

Resolved, That the Committee on the Judiciary be instructed to inquire into the propriety of providing, by law, that any judicial or other civil officer of the Government of the United States who shall hereafter engage in fighting a duel, or in challenging, assisting, or encouraging, any other person so to engage, shall forfeit the office by him so held, and be ever afterwards rendered incapable of holding the like or any other office in the Government.

Mr. Tucker of Va. called for the previous question of *consideration*, which was put, and the House agreed to consider the resolution.

Mr. Poinsett of S. C. then moved to lay the resolution on the table, which motion was negatived, and the resolution was adopted without a division being called for, though not without a considerable negative vote.

GEN. LA FAYETTE.

A bill making provisions for Gen. La Fayette, appropriating for his use two hundred thousand dollars and a township of land, has passed the Senate, though not without opposition. In the House also it will meet with considera-

ble opposition, but there cannot be a reasonable doubt of its passage.

Reporter.

SETTLEMENT OF THE OREGON.

Mr. Floyd has brought forward his bill to provide for a settlement and military post at the mouth of Columbia river and territory of Oregon, under more favourable auspices we trust than at the last session, and we sincerly hope that the measure will be adopted. *Ib.*

The Rev. Mr. McIlvaine is chosen Chaplain to the Senate, and the Rev. Reuben Post Chaplain to the House of Representatives. Both of these gentleman are pupils of the Theological Seminary, the one an Episcopalian, the other a Presbyterian.

JEWS IN TURKEY.

From the National Advocate of May 1.

On the departure of Mr. English for Constantinople, last summer, we solicited information from him on his arrival, relative to the numerical force and condition of the Jews under the Ottoman empire. The following letter from him, which was detained for some time at Smyrna, develops some interesting facts, and proves that the Jews at no period since their dispersion have been without an internal government of their own. The opinion of Mr. English relative to the Greeks may have undergone some alteration from subsequent events. In this country we entertain a different opinion of them,

Constantinople, Jan. 5, 1824.

Since I have been here I have endeavoured to inform myself, agreeably to your request, of the condition of your nation in the Ottoman Empire. The information I have received upon that subjeet I consider as very well worth being made known. However extraordinary the statement I am about to make may be thought, it is nevertheless certain, that the republican principles communicated by Moses' more than three thousand years ago, to the chosen tribes, are still in almost as much force as ever, among the Jews of the East.

In the Ottoman empire the Hebrew nation live more isolated than any where else. They inhabit particular quarters in all the cities where they are governed, as to all their internal relations, by their own magistrates and laws, which latter are a singular amalgation of Republicanism and Theocracy. "They present (as a French travtraveller has well observed) the unique spectacle of a well ordered Republic, surrounded by Despotism, like a besieged city."

The number of the Hebrew nation at Constantinople is supposed to be about 100,000, governed according to the system about to be stated, which is of very long standing, and, as I have understood, is uniform throughout the East.

The executive authority is lodged in a triumvirate, consisting of the Grand Rabbin and two assessors, who are elected in a manner to be presently mentioned, and who continue in office during good behaviour. The decrees of this triumvirate are without appeal in all cases where religion is concerned.

2. There is a little Senate, composed of seven members, who also hold their places during good behaviour. They divide the legislative power with the people, as will be shown more fully presently, and balance that of the triumvirate in all temporal affairs. It belongs to this Senate of Seven to convoke the national assembly when the interests of the community require, it at least once a year: and they are invested with the very extraordinary power of choosing the members of this assembly, whom they select generally from the class of the rich and the Rabbins. All the questions to be proposed to this national assembly are previously

disscused and decided by the trumvirate and the Senate of seven united, and then are submitted to the national assembly to be confirmed or rejected.

The administration of justice is lodged in two tribunals established in difierent parts of Constantinople. Each of these tribunals consist of four judges appointed to serve during good behaviour. These are not chosen by the triumvirate of the Senate, but by the national assembly.

The management of the public money is vested in a committee of five, elected by the national assembly, and who are changed every two years. They make a report to the National Assembly of the anticipated expenses for the coming year, and divide the burthen of the contribution to meet it among the heads of famiiles in proportion to their means.

The nation is divided in this respect into three classes of persons. 1. Those who are able to contribute. 2. Those who are not rich enough to contribute, but have no need of alms. 3. Of the indigent, who, instead of giving, receive. It is said that not more than one fifth part of the nation belong to the first class.

Finally, there is a committee of four charged with keeping up the relations subsisting between the Jews of Palestine and those of Constantinople. The eastern Jews make it a point of duty at least to visit the Holy Land, if their affairs will not permit them to go there in there old age and die; and they send considerable sums to Jerusalem for the support of these devotees. A vessel leaves Constantinople every year, carrying from a hundred and fifty to two hundred pilgrims of both sexes. The rich pilgrims pay the passage of the poorer ones. Assembled in the valley of Jehoshaphat, they weep bitterly over the graves of their ancestors, and pray fervently for forgiveness of their own sins and those of the nation, both living and dead.

An American Republican, in looking over the form of government above stated, will object that the people are very imperfectly represented in the national assembly. This is true: but it is observable that in this national assembly, constituted as already mentioned, those who lay the taxes, pay them nearly all themselves, a singularity worth notice, and which we despair of seeing imitated.

There are several reflections which present themselves, arising out of this subject, which, however extraordinary they may appear at first sight, will, nevertheless, on examination, be found as true as extraordinary. It is well known that the sacred books of the Hebrews are the foundation on which are built the Jewish, Christian, and Mahomedan religions, (i. e.) are the source of all the religions on the face of the globe, that have any claim to rationality: while the fate and fortunes of that nation, in connection with the predictions in their scriptures foretelling them, constitute exactly the strongest proofs that we have of the existence of a Divine Providence, as to the affairs of this planet. These, however, are facts that have long been known. But there is something else, almost equally wonderful, which has not been so familiar to our thoughts, and it is this: This people have given to the world the astonishing spectacle of the preservation of the sacred fire of liberty, openly when they could, and secretly when enslaved, for more than three thousand years, in spite of kings, conquerors, and nations, who have enslaved them so often, during that long period, and crushed them under a weight of oppression and opprobium, sufficient to drive mad alike the wise and the foolish. No nation, it is certain, has ever made such repeated and obstinate struggles for freedom as the Hebrews. Not to mention their victorious insurrections against their oppressors, under the guidance of Othniel,

Barak, Enud, Gideon, Samuel, Saul, and David, with hardly any other arms than the implements of husbandry. The most powerful empires of antiquity, the Egyptian, the Assyrian, the Babylonian, Antiochs, and the Roman, have six times endeavoured to achieve their extermination. And were are they all! The nation whose destruction they had sworn by their Gods to effect, has buried them all, and danced upon their graves!

When the Asiatic, and the Greek, the Moor, the Spaniard, the Gaul, and the Briton, prostrated themselves in humble submission under the iron legs "of the Roman Colossus, this least of the nations" defied him to his teeth.

GEO. BETHUNE ENGLISH.

The Jews.—An important change in the Jewish mind has been evinced in Holland, Germany, and Prussia. A very general disposition to cast off the yoke of Rabbinical bondage, and Talmudic superstitution has been manifested; this has led to the building of new Synagogues, and to the establishment of reformed modes of worship.

From Berlin, Professor Tholuck has written lately on the same subject as follows:

"It is in general a new and cheering phenomenon of our day, to see amongst students in Divinity, many sons of Abraham. The number at Breslau, is considerable.

Paris Sept. 14.—The Jews of Vienna are at this moment, occupied in reforming their worship, and introducing prayers, psalms, and sermons, in the German language.—*B. Rec.*

NEW TRIUMPHS OF THE GOSPEL IN THE ISLES OF THE PACIFIC.

In the London Evangelical Magazine for October, we find an animated account of the introduction of Christianity into an important group of islands, lying in the South Pacific Ocean, to the southwest of the Society Islands, between 19 and 23 deg. S. lat. and 158 and 160 deg. W. lon. The group consists of eight islands, four of which are very numerously inhabited. At some of these islands, the inhabitants had never seen a vessel, at others, they had not seen a ship since Capt. Cook's. "The Gospel of Christ in these islands" say the missionaries, "is like the leaven in the parable of our Lord, diffussing with amazing rapidity its sacred influence through the whole of the numerous islands in the South Seas; and the only human means that seem wanted to complete the overthrow of Satan's kingdom in the south Pacific Ocean is, that of going from island to island.—Teachers are ready, waiting and wishing to go; the various islands that have heard a report of the gospel and its effects, are desirous of instruction, and God himself is waiting to be gracious and to bless our labours." In a letter to the Directors of the Society in London, they add, "Did you know the state of the surrounding islands, how ripe they are for the reception of the Gospel, you would sell the very *gods* out of your Museum, if it were necessary, to afford us the means of carrying the glad tidings of salvation to those now sitting in darkness."

The names of the islands visited by the Missionaries are *Aitutake*, *Mangeea*, *Atui*, *Mante*, *Mitiaro*, and *Rarotonga*. Sometime previous to their visit, *native teachers* had been sent out to establish themselves in these islands; and it is through their instrumentality that the great change was effected. The letter containing this animating intelligence, is dated Raiatea, Aug. 11, 1824, and was addressed by the missionaries (Messrs. Bourne and Williams,) to Messrs. Tyermen and Bennet, the deputies sent out by the London Society, to visit their missionary stations.—*N. Y. Observer.*

NEW-YEAR'S ADDRESS

Of the Carrier of the Western Luminary.

The morn is up;—with joy we haste to meet.
To hail each Patron, and each Friend to greet,
Return each smile, each friendly soul to cheer,
And welcome to each breast—*the new born year.*

I come no harbinger of direful war,
Of pillaged cities, or of human gore;
No widow'd state, nor orphan's tale to tell,
To force the trembling tear, the breast to swell.

Borne on the waves of ever rolling time,
Now in the deep ravine, or arch sublime,
Now in the peaceful calm, or tempest's roar,
I'm borne and hurried to your friendly door.

'Twas mine the task to announce Messiah's reign,
To spy the flag of Bethel on the main,
To join the shout of praise and holy mirth
For all his conqnests o'er the extended earth.

'Twas mine to lead you to the distant home
Of Afric's sons—or else where Arab's roam—
To mark the mission hut—a house of light—
A tent of Goshen in the midst of night.

'Twas mine to shew the Islands of the sea,
Once the abode of death and misery,
But now where temples raise their lofty spires,
Whose altars smoke with Heaven's eternal fires.

And even the savage bordering on the west,
Messiah's glorious reign inspires his brest,
The song of "Peace on earth, good will to men,"
Echoes from hill to hill, from plain to plain.

At home the sage, the matron and the youth,
Unite their efforts for the cause of truth;
The widow's mite, accompanied with her prayer,
Join with the eager band their joys to share.

How oft by me you've passed the cheerful hour,
Or by the social hearth, or shady bow'r,
How oft you've listened with a generous heart
To all the truths I've laboured to impart.

Believe me, friends, no mean employment mine,
To search for truth both moral and divine,
To delve the earth—the ocean's wave to stem,
And dive to obtain the inestimable gem.

With you we've welcomed to our friendly shore
La Fayette—hero of the days of yore;
With you we greet him as our Country's Guest,
To share our bounties and enjoy our rest.

No servile praise—no adulation vain,
We stoop to give, nor would our columns stain
With prodigal applause; to Heaven we owe
Our meed of gratitude for him below.

Patrons and Friends, if ought to me is due,
Open your hearts (as well as purses too)
But once a year my plea do I employ,
Then shew your bounty to the Carrier Boy.

THE LAST LEAF.

Thou last pale relic from yon widowed tree,
Hovering a while in air, as if to leave
Thy native sprig reluctant, how I grieve,
And heave the kindred sigh of sympathy,
That thou art fallen! for I too whilom play'd
Upon the topmost bough of youth's gay Spring;
Have sported blithe on Summer's golden wing,
And now I see my fleeting Autumn fade.
Yet, sere and yellow leaf, though thou and I
Thus far resemble; and this frame, like thee,
In the cold silent ground be doom'd to lie,
Thou never more wilt climb thy parent tree;
But I, through faith in my Redeemer, trust
That I shall rise triumphant from the dust.